

SEPTEMBER.

THE  
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children  
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

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# The Manifesto.

VOL. XVIII.

SEPTEMBER, 1888.

No. 9.

## WHO IS A CHRISTIAN?

ALONZO G. HOLLISTER.

WHOEVER does the character-forming works of Christ. "He that believeth on me, the works that I do, shall he do also, and greater." What is the baptism of Christ? It is a baptism of the Holy Spirit and sufferings which attend bearing the "Cross of Christ, whereby his followers are crucified to the world and the world to them."

In Christ, there "is one faith, one Lord, and one baptism." John testified, "I indeed baptize you with water, but he that cometh after me, shall baptize with the Holy Spirit, and with fire." John was not a Christian in the sense of being a follower of Jesus. The least in the kingdom of heaven was greater than he, because he was not in the kingdom, and he never entered it while in the body.

An Apostle tells us, "Jesus baptized not" with water, "but his disciples did," while they were not yet baptized with Christ's baptism, and had many things to learn. Jesus was baptized with the Holy Spirit and something was added to his life when he came up out of the water at the baptism of John. After his occultation and reappearance to his disciples, he said to them, "John baptized with water, but ye shall be baptized with

the Holy Spirit in not many days." Acts i., 5.

The Holy Spirit illuminates the understanding. It was the spirit of Truth, the Mentor that led and instructed them as a mother does her offspring. It brought their previous knowledge of, and talks with Jesus to mind as occasion required, and enabled them to perceive spiritual meanings previously hid, as appears in their testimony, and sudden change in attitude toward their persecutors and the world. But that was not the completeness of Christ's baptism, which removes all sin and conflicting desires.

Does water baptism wash away sins? Is it more than of a type of spiritual cleansing, and sign of submission to the society which requires it? If not, it cannot be the essential baptism to a Christian life. A type cannot be the substance which it only figuratively represents, and all contention about the form in which it is administered, what is it but contending over a shadow, while the substance is lost or evaded. Only the waters of spiritual life, can wash away sins, and only the fire of the daily cross and Divine life, can take the nature of sin away from the heart.

"The day is revealed by fire, and fire shall try every one's work." "He is

like a refiner's fire." "He shall sit as a refiner and purifier of silver. He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The sons of Levi were the appointed ministers of Jehovah, and teachers of the people. "Our God is a consuming fire" to whatever is contrary to the spirit of holiness. How great the transformation needed, from death in Adam to life in Christ, before as sons and daughters of his love, earth's children are created anew in his likeness.

Jesus said, "I came to throw fire on earth, and how I wish it were already kindled." The baptism of fire is a baptism of suffering, and is alike for all. When James and John petitioned to sit, one at the right, and the other at the left of Jesus in his kingdom, Jesus asked "Are you able to drink of my cup and be baptized with the baptism that I am baptized with?" Again he said, "I have a baptism to be baptized with, and how am I straitened (lit. pressed) till it be accomplished." Neither of these expressions referred to water baptism which had occurred long before.

The baptism of fire began with the cross which he bore from the period of the descent of the Holy Spirit, until upon the last instrument of mortal hate and torture, he pronounced, "It is finished," and breathed out his spirit.

"Are you ignorant that as many as were baptized into Christ were baptized into his death? We were buried together with him through baptism into death, that as Christ was raised from the dead through the glory of the Father, thus we also should walk in newness of life." Rom. vi., 4. The last sentence discloses the character of the death referred

to: viz. death to all that is opposed in us to the new life. "For he who died, died once to sin, but he who lives, lives to God." "He was obedient till death of the cross." "For though he was a son, yet learned he obedience by the things which he suffered." He died to death, and to its cause, that death should no longer hold sway over him, "Who has left us an example that we should walk in his steps."

Hence it is evident that the real Christian baptism both illuminates the understanding, and brings death to sin and sinful desires—to the old man—to "The carnal mind, which is enmity against God"—to that mystery of lawlessness, "which is not subject to the law of God, neither indeed can it be"—to "the man of sin," in whom every sinner holds partnership. And though one may be partly enlightened by a holy spirit, and become a learner for a season before receiving this baptism, as in the case of the first disciples, we believe nought else than this can make one a Christian of the pattern of Jesus Christ. Nor can anything short of this, destroy the life of sin, so that the new and resurrection life can be possessed in lieu thereof. "Who is sufficient for these things?" All they who will bear the cross of Christ until it is worn out. They will know by experience the death of the cross, and the life of the true resurrection.

*Mt. Lebanon, N. Y.*

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LOVE FOR THE YOUTH.

MARY WHITCHER.

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We love the youth  
Who love the truth  
And work for Zion's home,



And we would ask  
 No sweeter task  
 Than do for them, each one.  
 No matter where  
 Their home or care,  
 They're all our precious youth  
 And we shall pray  
 For good each day  
 For them, while on the earth.  
*Canterbury, N. H.*

### PRACTICAL RELIGION.

MARION JOHNSON.

IN the so-called religious world, there are as many kinds of belief and doctrine, creeds and theories as there are different sects; and the believers in each, claim theirs as the only rule and guide of action, by the observance of which they can find their justification and acceptance with God, and at last, admission into heaven.

Among all these varied and oftentimes conflicting theories on a question of such supreme importance to the whole human race, the query would naturally force itself on every reflecting mind, which is the right way? All cannot be right; each way cannot be the one only way to heaven, for Christ was not divided, neither will his true followers be divided in their faith and principles. We read in the scriptures, "There shall be one Lord, one faith, and one baptism." "Pure and undefiled religion is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Here is a religion which is practical in all its bearings, and embodies the sum total of our duty to God and man. To be kind, charitable, and merciful to all with whom we have any dealings, and to keep our spirits free from the contaminating influences

of worldly elements and principles, would also imply a complete consecration to God, of all our faculties and possessions. There is no religion worthy of the name which is not actualized in every-day life, in thought, word and deed. That which is only assumed on the Sabbath, is not a religion, but a cloak to cover up the sins of the week. There is one criterion by which we can judge unerringly whether we are the true disciples of Christ or not. "If any man will do his will, he shall know of the doctrine, whether it be of God." John, vii., 17. If that is the ruling motive in the heart, to do the will of God; and we conscientiously live up to the highest light that shines into the soul; regardless where that light may lead us; carefully taking up the crosses that may lie in our pathway; patiently bearing whatever trials or tribulation we may be called to pass through; counting all things but loss for the excellency of the knowledge of the will of God; we shall be assured beyond the possibility of a doubt, that we have found the one only straight and narrow way which leads to the summit of full and final redemption from sin—eternal life.

As a believer in the practical Christian life, I have proved it by the experience of more than a quarter of a century, to be the power of God unto salvation, inasmuch as I have lived it out. I know that in the end it will give me complete victory over the very nature of sin, if I continue to square my life by the life of my Savior, taking him as my pattern and guide, bearing the cross which he bore, and living his life of purity and love.

*Canterbury, N. H.*

GOVERN your thoughts.

## TESTIMONY OF AMOS STOWER.

IN my childhood I was instructed by my parents in the principles of the Protestant religion; by which means I received impressions of mind concerning a future state of rewards and punishments at a very early age. Hence I became greatly concerned lest I should not be of that chosen number who would be happy after death. The thought of being forever miserable after death, often made such a deep impression on my feelings, that I would endeavor to gain the favor of God by confessing my sins in secret, one by one, and pray that they might be forgiven. Thus I went on, sometimes praying and crying for mercy, at other times sinning, until I arrived at the age of fourteen, which was in the year 1779.

At this time there was a remarkable awakening among the people in New Lebanon and the adjacent towns. This work was attended with such mighty power of God, that I have seen rugged, stout-hearted young men, who came merely as spectators, full like men wounded in battle, and screaming so that they might be heard at a great distance. I was much exercised in mind, and greatly desirous to find something that I could depend on for salvation; for the testimony of this revival was, that Christ was about to make his second appearance. After the visible operations of the power of God had mostly ceased, myself and a number of others were baptized and called Christians of the Baptist church. But I did not feel satisfied in my mind with regard to the state and situation of my soul.

In the spring of the following year, (1780,) there was a report in circula-

tion concerning a singular people who lived above Albany. Some people from our neighborhood went to see them, and received a measure of faith in their testimony, believing they were the people of God and the true followers of Christ. About the middle of June, I went also to see them, and found them kind and hospitable. Their testimony was plain and pointed against all manner of unrighteousness. They appeared to me like heaven-born souls. Their worship was attended with operations of Divine Power, and their songs were melodious and heavenly. They did not appear to belong to the gross inhabitants of this earth. Their singing, seemed to reach the very heavens. Their testimony completely destroyed that deceptions covering of false religion by which Antichrist had endeavored to persuade me that I was born again. I sensibly felt the inconsistency of pretending to be born of the Spirit, while living in the gratification of the desires of the flesh and of the mind.

In obedience to their doctrine, I confessed my sins to God in the presence of the Elders; and by them I was taught obedience to my parents, and faithfulness in all things; and their instructions felt to me like the word of God. By continuing in obedience, I have proved it to be the word of God in very deed: for by it I obtained the power of salvation from sin. Hence I know of a certainty that the testimony which I received from these parents in the gospel, is the power of God unto salvation, and must of necessity come from God through their ministration.

Their doctrine is, indeed, crossing to the elements of an evil nature in every soul that receives it; which is a further



proof that it proceeds not from an evil source, but from the source of all goodness. And the effect it produces in every faithful soul, is a full confirmation that it is the true doctrine of Christ; because it makes such souls the real heirs and possessors of those blessings which he promised to his faithful followers. It makes them poor in spirit; it makes them hunger and thirst after righteousness; it makes them peacemakers. It also saves them from the corruptions of the flesh through lust; from evil surmising and jealousy; from envying and strife; from hatred and malice; from evil-speaking and all intemperate language; from intemperance in eating and drinking; and from every thing which is contrary to the law of Christ.

The gospel of Christ which we have received from Mother Ann Lee and the Elders, as well as from their successors in the ministry, is in truth and reality, our only hope of eternal life. And this gospel is a durable and abiding treasure in every faithful Believer. It is "a well of water springing up to everlasting life," which continually nourishes and supports the soul in those scenes of trial and tribulation which it must pass through in the work of regeneration.

We were instructed in the beginning of our faith, to prove the way of God for ourselves; that we might have rejoicing in ourselves, and not in another. This I have done, and have found the benefit of it. We were told that when we came to see the branches flourish, we might then know that the root was holy. And truly, when we see the branches grow and flourish in righteousness, from such a small and humble beginning, we must know, for ourselves, that the founda-

tion is righteous, and in righteousness hath the hand of God planted it. We were also told that, if we would hearken to the voice of the Lord our God, and do whatsoever we were taught, we should be protected.

These promises have been amply fulfilled in every faithful soul who has traveled in reconciliation to the cross of Christ, revealed through Mother Ann and her successors in the gospel. And their preaching and labors in the vineyard of Christ have not been in vain: for we have thereby "tasted the good word of God and the powers of the world to come." And this has been an abiding substance with every true and faithful Believer, by day and by night, from the first of our faith.

I had many privileges and opportunities of seeing Mother Ann and the Elders. They faithfully taught us the necessity of becoming righteous, and of living a godly life; and instructed us how to do it. They were, in truth, the ministers of the living God, who taught us the way of life and salvation; and all their deportment, in conduct and conversation, corresponded with their calling.

It evidently appears that the slanderous reports against Mother and the Elders were fabricated for the purpose of a refuge to the fabricators, that they might hide themselves from the piercing rays of that light which is in the Church of Christ, which is as a city set on a hill, where all the evil actions, done in the dark, must be brought to the light. But in the event, the true children of the resurrection will receive the reward of their labors. And those that "have hated instruction and despised reproof," will find themselves disappointed in their ex-

pectations. After exalting themselves, and trusting in a form of godliness, but denying the only true gospel, which is the power of God unto salvation, they will find their reward to be according to their works; they will then see and feel the truth of those doctrines revealed by the Spirit of Christ, in his second coming, through the testimony of Mother Ann Lee, and the Elders, who are God's witnesses to us.

*New Lebanon, 1826.*

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#### A PETITION.

PRUDIE A. STICKNEY.

FROM thy throne of grace, kind Father,  
Send conviction down to-night,  
And in every hour of danger,  
Lead and guide me in the right.

Thorny seems the way, and tangled  
Is the path I walk below;  
Do not leave me thus to wander,  
Lead me where sweet waters flow.

May thy angels, righteous Father,  
Be my guide throughout the day,  
And when evening shadows gather,  
Do not let my footsteps stray.

Kneeling at thy throne of mercy,  
One sweet boon I crave this night;  
One more prayer to thee I offer—  
Keep my soul from sin and blight.

*West Gloucester, Me.*

---

#### WHICH?

LOUIS BARTING.

IN a letter recently received from a valued young friend occurs the following: "I make discoveries in the Bible now; a flood of light and life, refreshing and enlightening, rushes down upon me from the pages of this book of books. Strange it is that we are so seldom urged to study its contents;

stranger still that so many Ingersolls and associates should persist in their Sysiphus—labor of assailing this bulwark of the ages."

Since there is a cause for everything so is there a reason for the phenomenal popularity of Colonel Ingersoll. Crude infidelity, with its cold negations, is never attractive, but when allied with wit, satire and eloquence it assumes a character that demands attention. It was biting sarcasm and merciless epigrams that made Voltaire famous. Ingersoll is listened to today because he is a man whose character is above reproach, a descendant of a line of pious ancestors who were virtuous and God-fearing because the Bible taught them so to be. As a soldier of the Union he gallantly led a cavalry regiment in the war; as a lawyer he amassed a large fortune; as an orator he commands one thousand dollars for every lecture. His eloquence, his wit and pathos, his humor, his keen perceptions of the frailties of human nature, his magnetic presence, the play of his clean-shaven expressive features, the ease with which he moves his audience from tenderness to laughter and boisterous applause, all combine to make him an uncommon man.

Standing on Memorial Day before a vast and distinguished audience in New York, pearls of beauty dropped from his lips. Said he: "The dome cannot save the temple whose foundation is injustice." "A brazen falsehood and a timid truth are the parents of a compromise." "History is only the trace of a few mountain peaks, crimes, calamities, mistakes and wars. The valleys, where the real victories are won, are left in eternal shadow." He saw "a

world where thrones have crumbled and the aristocracy of idleness has perished from the earth," a world "without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn." He saw a race "without disease of flesh or brain, shapely and fair, the married harmony of form and function. life lengthened, joy deepened, love canopied the earth, and over all in the great dome, shone the eternal star of human hope."

Pretty and poetical, no doubt, but what can an infidel mean by all that? St. John had a vision very like the Colonel's, glorious with blessing and wi-dom, thanksgiving and honor.

"These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple, and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat. For the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes."

Says a writer in the Tribune, commenting on the above: "Liberty is a great blessing, and it removes all barriers from human progress and makes the field of opportunity wide as the world. But it does not make men of itself virtuous or wise, and when the vision that Colonel Ingersoll and St. John both saw is realized, *it will have been brought about by a force that only the latter detected.*"

There is a further reason why Col. Ingersoll is heard respectfully. Much of what he says is but too true. When he launches forth the arrows of invective against the hypocrisies, the frauds and shams and hollow pretensions that exist in the church, thoughtful men say he is right, and applaud. But when he attempts to deny the facts of eternal life and of human responsibility to a Divine Being, the music of his cadences becomes like childish twaddle and the flights of genius and eloquence but as the aberrations of a wandering mind.

And the vulgar crowd, frivolous men and women, love to hear him attack things sacred and sublime; they feel as if authority were given them to break the restraints of faith and conscience and to work their own sweet wills as they list and be a law unto themselves as far as safety and convenience will permit. Let it not be forgotten that Ingersoll is an advocate of and for the world; who insists upon the right of all to exercise and enjoy and use all the faculties and powers and sensations they are in possession of; to whom the idea of self-denial is an absurdity, and the practice of religious celibacy a crime and offence against the designs of nature. There is no surer sign of the growth and existence of true religion than that he can go about and give utterance to his opinions without molestation or hindrance; were it otherwise one might indeed suppose that the Colonel's assumption were true.

*Hancock, Mass.*

---

A PROVIDENCE for every one  
Lies in the past and time to come;  
What is permitted, let us bear  
As what is willed, with patient care *M. W.*

## A BURDEN BEARER.

ELIZABETH G. LAKE.

Not mine are luxuries of earth;  
 I seek not fashion's vain display;  
 Nor claim I gift of genius rare:  
 My earthly heritage is care;  
 With toiling, struggling, day by day,  
 I seek for good of lasting worth.

My life-work few may understand,  
 For silent forces, all unseen,  
 Attend me wheresoe'er I go—  
 A constant prayer my soul doth know,  
 And nothing "common or unclean"  
 Comes to me from the Father's hand.

My heart with sympathy o'erflows  
 For every fellow-being's need;  
 And as I toil along, unknown,  
 Grieved oft by sorrows not my own,  
 I wonder at the selfish greed  
 That feeds upon another's woes.

But not for me to feel unkind  
 To harshly judge or censure any;  
 Each to his Master stands or falls;  
 Singly to one my duty calls,  
 Though working always for the many—  
 Faithful to serve I freedom find.

Content am I to harvest here  
 Results of whatsoe'er I sow;  
 Nor envy I the worldling's pride—  
 With simple fare I'm satisfied,  
 And fear no harm from outward foe,  
 While peace within my soul doth cheer.

Yet burdened heavy day by day,  
 I often weep and sigh alone,  
 For this—God's family ARE ONE:  
 Redeeming work is not yet done;  
 Christ in the flesh must yet atone  
 Till all shall learn THE LIVING WAY.  
*Lynn, Mass.*

## Correspondence.

PRESTON, ONT., JULY 2, 1888.

MY DEAR FRIEND, ELDER JOHN  
 WHITELEY:—I am becoming a convert  
 to the Shaker view of the celibate life.

When I see the evils in society, arising from the indulgence of the animal passions, it is impossible to come to any other conclusion, than that it would be much better if men would strive to bring their baser passions into subjection to the higher laws of their nature, and try to live a nobler and a more spiritual life.

On this we are all agreed, but the difficulty is to get men and women to exercise self-denial for the happier enjoyment of intellectual life. There is hardly a great crime committed against society that is not traceable, directly or indirectly, to the indulgence of the animal passions, and the unhappy marriages, separations and numerous divorces, show how impossible it is to regulate this evil by law. Against the celibate life there is no law, and the advantages of such a life over the married state, in properly organized society, are sufficiently obvious. Even in the world it may be said that "whilst he who marries doeth well, he who doth not marry doeth better;" whilst in community life it seems almost a necessity that men and women should not marry.

Where marriage has been permitted or lawless intercourse indulged in, it seems to have been fatal to all community organization, and such communities have sooner or later been broken up. Not that marriage of itself is sinful, but it has led to a diversity of interests, and the increase of selfishness to so great an extent, as to be destructive of the unity and concord so essential to the community interests, so that it is quite possible that the Shakers are right in their views on this subject.

No doubt the enforcement of the celibate rule is a great hindrance to many who would otherwise join your order,

but whether you could safely alter or modify the rule, or abandon it altogether, would be difficult to say. I should be glad if something could be done to make your order better known, and more acceptable to the religious world in general.

To illustrate what has been said I will refer to the dreadful incidents connected with Mr. G. of Aylmer, Ont. He was a man of good standing, the owner of two flouring mills with an interest in a third one, was fairly wealthy, and moved in the best society. He was a Freemason, an Oddfellow, a Workman, and a leading member of the Methodist church, as well as a man of social and political influence. His crime was that of incest. He was arrested at his own mill and while taking him to prison he asked to see his family. Soon as he entered the house he seized a revolver and instantly destroyed his own life. And yet this man stood up in the church only four weeks before, and said he never was so happy in his life, and hoped that many would be brought into the right way.

What will not the indulgence of this vile lust lead to!!

I have to thank you for sending me the MANIFESTO. It is an interesting journal, but I do not agree with all and everything that I read in it, but the moral tendency is good and the whole tone religious and elevating.

With kind remembrances to all my good friends. Believe me

Yours very sincerely

J. H. WALKER.

---

THE power that sweetens every duty, and lightens every burden in life is true religion.  
—H. A. J.

SHAKER VILLAGE. N. H. JULY, 1888.  
J. H. WALKER, FRIEND:—Your very interesting letter of the 2nd. inst. to our beloved Elder John Whiteley has been forwarded to us for perusal. It cannot be thought strange that we find in your communication, a common bond of sympathy, as we so clearly see the present state of society.—such sad departures from righteousness, and then allow ourselves to anticipate what it might be under the redeeming influence of the cross of Christ.

It is quite too true that there is a strong tendency in the mass of mankind to cling to the earth, and to become absorbed in its relations. Self-denial is not congenial, so that in the ruling of the animal propensities, over the moral faculties, many, very many pass on to destruction.

We are not surprised that you see these things so distinctly, or that you should acknowledge yourself as becoming a convert to the testimony of Jesus Christ, which dwells so forcibly on the benefits accruing to those who follow after righteousness and who work diligently to become pure in heart. But there is a difficulty to get men and women to accept this better view of life. One of the great barriers is found in the fact that many of those who assume to be the guides on the highway to the kingdom, are quite as blind, or as unwilling to practice self-denial for the good of mankind, as are those before whom they stand as teachers.

“If the blind attempt to lead the blind, both shall fall into the ditch,” and certainly, none are so blind as those who live in selfishness and sensuality. Just here the marriage question finds a place. That there is biblical authority for mar-

riage is quite correct and Paul in his zeal to become all things to all men, that he might partially save some, admitted this life of the flesh in his Gentile, Christian Church, and then tried hard to justify it.

There is biblical authority also for war and bloodshed and for slavery and for polygamy,—but it would be hard to find an authority for these things in the teachings of Jesus. There can be no truer saying than this, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." We firmly believe, however, that any departure from the pure testimony of the Christ, would, at once, destroy our religious order and make us emphatically, as are the children of this world.

As witnesses for the truth of God, the Shakers should, with their light and privilege, be able to speak with as much confidence as did St. Paul, when he said, "They that are Christ's have crucified the flesh with its passions and lusts." "God forbid that I should glory, save in the cross of our Lord, Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Our success in maintaining our order and our prosperity as a Community must be by our faithful continuance in well-doing. Our duty is to "preach the kingdom of God and its righteousness."

We appreciate your very kind remarks, having reference to our little journal, and only hope that it may be able to do much good and no harm. Accept with this our prayer for your prosperity in this life, and the blessedness of peace in that to come.

Respectfully,

H. C. BLINN.

Be cautious of adopting systems.

(CONTINUED FROM LAST NUMBER.)

[THE following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

#### THE APOSTLES REQUIRED TO KEEP A GIFT OF HAND LABOR.

JESUS said to the Jews, "The kingdom of God is among you," Luke, xvii., 21, alluding to the disciples who were practicing and studying under him. To the disciples he said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. xiii., 11. This signifies that he taught them much that they must practice in the new kingdom, which the world knew nothing about. From what follows it would seem that hand labor was among their private instructions. In years after they had commenced their ministry, Paul declared, "I think that God hath set forth us, the apostles, (he excepts none) a spectacle to the world, angels and men. Even to this present hour, we hunger, thirst, have no certain dwelling-place, and labor working with our hands, being reviled we bless, being persecuted we suffer it." 1 Cor. iv., 8, 12. Paul does not say that the apostles chose this condition for themselves. He does not even intimate that poverty drove them to it. But he emphatically says, "God laid it upon them." It will be remembered that Jesus was mediator between God and themselves. His word to them was the word of God.

When Jesus sent the twelve to preach and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse, and not put on two



coats, Matt. x., 9, this to them was God's word. Or as he says above, "God, laid this condition upon them and they felt it so," when Jesus told the twelve after his death, "To go in to all the world and preach the gospel." Matt. x., 7. The above shows us, that they understood that God's word to them was, that they must go, as Jesus first sent them through life. And going in this gift, they distinctly understood that hand labor must be resorted to for support, if nothing else had been said on that subject; but under the next head we will show that Jesus enjoined hand labor on all.

#### JESUS THE AUTHOR OF CHRISTIAN HAND LABOR IN THE CHURCH.

Paul says to the Thessalonians. "We hear that there are some among you, disorderly, working not at all, but are busybodies. Now such we command by our Lord Jesus Christ, that with quietness they work and eat their own bread. If any man obey not our word by this epistle, note that man, (or as on the margin, signify that man by an epistle) and have no company with him that he may be ashamed, yet count him not as an enemy, but admonish him as a brother." 2 Thes. iii., 8, 15.

If Jesus did not bind hand labor on all his followers, as a Christian duty, would Paul dare hold him up before the Church as the author of it? He commands all, in the name of Christ to perform it, as one authorized by him to teach it as a Christian duty. If the word of God from Jesus did not render hand labor binding on every one who professed the Christian name, would Paul have dared to order the Church to cut themselves off from all, high or low,

rich or poor, who did not perform it? It should be remembered that Paul was a regular member of the Church, at Jerusalem, in good standing. If there was an order for labor revealed to the twelve he must have known it. He was under that Church one year before he went forth among the gentiles; and here we may conclude he learned the whole duty in this respect of apostle, teacher and every lay member of Christ's body. This qualified him to say, "We hear that there are some disorderly among you working not at all." If it was orderly to work, and disorderly not to work this must have been the order of the primitive Church. How could there have been order, equality or justice in that Church any more than in this, without such a rule of life for all? With them, as with us, we see plainly that the quiet, industrious member was the more orderly Christian, while the idler or loafer was selected out and pointed at by all the faithful, as the busybody, the mischief-maker and the harbinger of strife and discord.

#### THE APOSTLES REQUIRED THAT ALL SHOULD LABOR FOR THEIR DAILY BREAD.

Paul taught without hesitation or qualification, and proved it by his works, that he who opposed or purposely fell short or cast aside the duty of hand labor was an enemy to the Christian faith. He says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v., 8, or worse than a barbarian who never was enlightened by the Christian faith. No language need be uttered plainer than this, to claim hand labor as a foundation

principle laid down by Jesus as the true Christian faith. On the strength of this understanding of what the true faith in Christ required he writes to the Thessalonians, "When we were among you, we commanded if any would not work, neither should he eat," and then adds, that as teachers of the true faith they as apostles or patterns were willing to be squared by it themselves, saying, "Neither did we eat any man's bread for nought, but wrought with labor and travail, night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example to you to follow us."

Paul claims that they had power to do otherwise. They could gather gold and silver like other men, and spend it in worldly ease and pleasure. Many pious donations could have passed from the Church into their hands; they had affectionate, rich brethren they could have leaned upon, who as Paul said of some of the Corinthian brethren, "Ye are full and rich; ye have reigned like kings without us," or before we came. 1 Cor. iv., 8. These advantages were nobly laid aside and as Christians were to them as nothing while in their estimation their own example before the Church was every thing. As did their Lord, they spurned the idea of requiring of others what they were not willing to do themselves. As apostolic teachers they must set an example in all things, "and they took joyfully, the spoiling of their goods."

When Jesus led them on earth, his testimony to the worldly great was, "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger." When they took his place as

teachers of the same faith, of course, by word and example they must hold out the same word. Jesus condemned the same spirit in the Jewish priesthood, he said, "The Scribes and Pharisees sit in Moses's seat. They bind heavy burdens and grievous to be borne, and lay them on men's shoulders but they will not move them with one of their fingers." Matt. xxiii., 1, 4. The apostles knew that Moses originally was a bright example and the greatest of burden bearers among his people; but that the Jewish teachers in Jesus's time were guilty of every extortion and of imposing every conceivable burden upon the people. In their intercourse with Jesus they knew how he viewed these men and how he expressed himself concerning them in the true light of heaven. Jesus said, that the priesthood said and did not; and they determined to do, as well as say to the acceptance of their Lord and Master.

It is simply ridiculous to say the apostles pursued the course they did and were not taught of Jesus to do it. How perfectly true inspiration has brought out in Mother Ann and the Elders, the same willingness to toil with their hands for their own support and to present an example to Believers in these days. The first churches gathered in the east were planted in the same spirit. The western pioneers being taught in this school, when they journeyed west, purchased lands, erected habitations and there put their hands to work, that others might when gathered become rooted and grounded in this consistent Christian theology. When they had duties or travels to perform these were carried along in the same spirit of diligence, and when ended, they had a habitation as a home

in which to retire supported by their own faithful industry.

When Jesus had passed into the heavens, the first work to be performed by the twelve was to establish a Church at Jerusalem, built upon the word and example of Jesus, that could be referred to when the Gospel spread among the Gentiles. In exhorting the Thessalonians to a Christian course, and a life of industry, Paul points them directly to the example of the Church at Jerusalem, and says, "Ye remember brethren our travel, for laboring night and day, because we would not be chargeable to any of you. Ye, brethren, became the followers of the Churches which in Judea are in Christ Jesus." 1 Thes. ii., 9, 14. To no Church was Paul more faithful in his endeavors to stir them up to hand labor than to this. He here shows them that as far as they had obeyed his instructions they had become the followers of the parent Church in Jerusalem; and he here states that the Jewish church was in the very life of Christ.

This renders it conclusive that they followed the example of Jesus even in hand labor, just as the Believers follow the example of Mother Ann in this respect. However imperfect their order may have been, they could as really point to their best and most perfected patterns as we can now point to the example of the Elders.

Perhaps no better illustration can be presented than in what follows to show not only the method that hand labor was performed by in the Jewish Christian church, but the estimation that such laborers were held in by the people and leaders. Power was given to Jesus to raise the dead. After he closed his ministry and was gathered hence, seven

years passed over before such a miracle was wrought by the Apostles. The first power that was manifested in behalf of any one under their charge to restore them again to life, was upon an upright working woman who toiled for the poor and needy of Christ's flock and bestowed her gifts as free as the light of heaven. Stephen, who was stoned by a mob; James, who was slain by the sword of Herod did not receive it. It was reserved for that world-renowned Sister of Charity named Tabitha or Dorcas, who was again restored to the Church as a blessing to the friendless. She appears to have been in independent circumstances and dwelt in Joppa, a day's journey from Jerusalem, and the scripture says, "This woman was full of good works and alms-deeds which she did." Acts, ix., 36.

As she was the friend of the poor, her loss seems to have been felt most bitterly by her people. With sad hearts "They washed her and laid her in an upper chamber." 37. The mourners learning that Peter their great friend was at Lydda, about twelve miles distant "Sent unto him two men desiring that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them." 39. They appear to have laid out the remains of this world-renowned Christian in the chamber where she had laid by her stores and dealt them out to the poor, that when the Apostle arrived, he might find her resting from her labors, surrounded by the works of her own hands. The text does not say that the mourners pre-

sented to Peter, articles she had purchased or hired others to manufacture, but they, "Showed him the coats and garments which Dorcas had made while she was with them."

This Sister was evidently a believer, who, like Lazarus and his sisters, knew something of Jesus. Without doubt she had been a member of the Church quite through the ministry of Peter. In her history we discern a valuable quality in the true character of the Jewish Church; we understand their labors and the disposition they made of property. Like her, the faithful, wealthy members appropriated the means they had to the best account for the needy among them. It appears that the excitement after Pentecost was attended by breaking bread from house to house, saying nought of what they possessed was their own, and in laying thousands at the apostle's feet. But when they advanced their order required them to carry out practical Christian principles in their own habitations. Evidently the rich had to labor with their hands and help support the destitute, and to require them to do the same. Those who would not do this, "To provide for their own, especially those of their own house, denied the faith."

Paul labored for his own support and the support of those that were with him. Hence it could be said by James, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." James, i., 9, 10. They could carry consecration no further till the revelation to Mother Ann brought both sexes into Church order spiritually and temporally.

(TO BE CONTINUED.)

It is good to say well; better to do well.

VALEDICTORY THOUGHTS—written while on a mission to Pleasant Hill, Ky., Mar. 20th. 1838.

OLIVER C. HAMPTON.

BOUNDLESS O blessing of patience and prayer  
Flow from all goodness and banish all fear;  
Teach me in silence to walk the low vale  
Where the calm waters of Love never fail.

Calmly awaiting the call of the Master  
Whether my moments go slower or faster  
Under all sufferings of body or mind  
Patient and calm to be wholly resigned.  
Sickness and sorrow are grievous to bear,  
Trials and crosses abound everywhere;  
Self-abnegation is always in order

Among good Believers in all Zion's border.

Still in the spirit of patience and prayer  
All can be comforters able to cheer  
Bright Sun of Righteousness Healer Divine  
Grant us thy presence, O make us all thine.

Lead us in wisdom and love evermore

And every backsliding spirit restore;

Each root of bitterness let us dig up

And of sweet forgiveness drink deep of the cup.

Charity waiting and patience extend

Unto each enemy, unto each friend.

Sweet evolution from lower to higher

May each Believer in fervor aspire.

Weeks, months and days I have spent on this hill

Meeting with nothing but love and good-will,

Kindness from all both the aged and young

More than can flow from my pen or my tongue.

Kindest regard would I tender each one,

Glad if the least mite of good I have done;

Soothed any sorrow, removed any pain,

In any true heart if I've sown any grain

Likely to grow and a crop to produce,

Or from its fetters one soul to unloose,

Grateful I am and a hundred fold paid

For what little good I have thought, done, or said.

Now that the end of my sweet visit nears

Give me your union and lend me your prayers.

I will be faithful the cross to endure

Spend and be spent in the life that is pure.

Labor for others as far as I can

Self to forget which was Jesus's plan.

Not to be tedious I'll try to complete

This little poem on this little sheet;

In all good neighborhood bid all adieu

Each to commend to a God that is true

Each to remember in love and good-will,

Flourishing, growing on green Pleasant Hill.

Union Village, O.

UPON the tares, as well as wheat,  
The dews of heaven fall;  
A lesson by our Father taught,  
Whose gifts are shared by all.—A. E. N.

SAN BUENAVENTURA, CAL.,

JAN. 12, 1888.

A. G. HOLLISTER, BROTHER:—It is with feelings of the deepest sincerity that I acknowledge the receipt of your kindly New Year's greeting and expressed good wishes of the fraternity you represent. Words cannot express my appreciation and I can only ask you to accept a soulful return of the same kind feeling.

I verily believe the outflowing of soul reached me before it was transmitted to paper, as about that time I received a baptism of blessing from some source such as I have not experienced for a long time. At the time I wondered if it could be the effect of the Soul Communion wave, if so, I felt there could be no denying the power of silent forces. Whether the blessing came of soul communion, with this or the angel world, as of those who, while still in the flesh can realize and "recognize the kinship which is higher and more durable than that of merely flesh and blood," I return thanks, and the wish that they may be blessed in return.

Thanks also for accompanying tracts. I have read them with much interest and can see the beautiful and true in the divine life set forth—a life I should have found it easy to have led had I been surrounded by its influence in youth, and by so doing should have perhaps escaped many troubles and trials by 'he way, for I know my nature never was adapted to the institution of so-called holy marriage, albeit while under the law I tried to make the best of it. I have long seen that the present social system is very defective—indeed wholly so.

About fifteen years ago, as it were in answer to my earnest prayer for some-

thing better for those who should come after me, *Communal life* was shown me in a vision; something I had never thought of, but O so grand, so beautiful! It flashed on me like a light from heaven. Either it was a revelation of life in the higher spheres or a prophecy of the yet to be, the New Jerusalem that is to come down from heaven. I wait in hope. That which was shown me was life attuned to perfect harmony. I should like to know more of the workings of community life as established by your Order. I can see where celibacy makes it so much more possible to give up all than where anxious care for the future welfare of posterity stands in the way. But this is sure, every day I see more to convince me of the inefficiency of the present system. What assurance is there for protecting care in old age? Of this I have an illustration in my own life experience.

For years I have been the sole dependence of an aged and widowed father who, in spite of abundant possessions in the way of property, might have been uncared for and his possessions wasted but for the incident of my own life which made it possible for me to devote myself entirely to his service, though at a great sacrifice to my own best interests in many ways; the most trying of which is complete isolation; his mind of late being in such condition that he cannot endure the presence of strangers, and it is but seldom that I can even have the privilege of my children visiting me. But yet he is not what might be termed insane, and though in his 87th. year, is in robust physical health and may quite likely last longer than myself. I enter on these particulars that I may introduce a

question that often comes up for solution and on which I have pondered much: Filial duty requires that I care for my father. Jesus said "Let the dead bury their dead, follow thou me." Now to all intents and purposes of this world my poor father is dead in mind, being deaf and almost listless; but think you that I could feel justified in deserting him in obedience to a call to other work, even though it might be in the Master's vineyard?

No, humanity would forbid. There may be sacrifices to make under any condition of life, but under the present system it is life-long sacrifice with but little compensation in the way of real happiness. I know that communal life is the better way, but a person requires to be "born again" to see it, and then it requires great faith in humanity to adopt it. I hope I may sometime have the opportunity of visiting a Shaker Community. I should think it would be "like a little heaven below," so many united on a true spiritual plane. Yet the little cherubs must be missed. I always feel that there is something very heavenly in the love of little children, and that there is no mission more holy than caring for them in their helplessness and guiding their youthful minds in the right direction. It has often been a perplexing question with me as to how your system is perpetuated—whether by adoptions from the outside world or in what way? It has never been my good fortune to live near a community, neither have I had an opportunity for gaining much knowledge in regard to the system, though with what little I have learned I have been very favorably impressed. But as there is a wide gulf between the present stage

of humanity and the perfected condition I feel that as yet there must be an intermediary. This subject I am making my life study. Some form of communal life that will fit the present requirement and lead to the more perfect development of the race.

I believe I am called to this work. As yet with my pen is the only way I can make an effort in the direction, but I often feel that the position I am placed in is for a purpose of education in the utter inefficiency of the present system to guarantee "life, liberty and the pursuit of happiness" to mankind. Likewise, we must ever be trampling on laws human or divine, trying to serve two masters—God and mammon. The worst feature of the present system is that it is conducive to selfishness—compelled by the necessity of self-protection.

I will here add that in my vision of communal life the children were a very prominent feature, for it was shown me that motherhood was a holy and divine mission of which no sensual lust should form a part; that the love from whence it sprang should be a divine sacrament, and maternity wholly under woman's control. I believe that as yet, a communal life of degrees, each community according to its plane of development, but the end and aim perfection; is all we can hope for the world at large.

For myself, however, the purely spiritual is all I find pleasure in, and should I be spared to arrange for future years I should most assuredly situate myself where I could have such association.

Please allow me to express myself as equally interested in your able spiritual articles in W. A. T. We sometimes have come very near expressing the same ideas. I ask that your Order will



remember me in their communings  
sometimes as one in the spirit of truth  
with them, and free of all carnal ties.

Fraternally,

ADELAIDE COMSTOCK.

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NEVER MIND.

REV. HENRY BURTON, M. A.

DID you hear the angry word?

Never mind;

Let it be as never heard—

Never mind;

'Twill but rankle in the breast,

'Twill but break thy spirit's rest,

Cast it from thee, that is best—

Never mind.

Have you planned and toiled in vain?

Never mind;

Loss sometimes is highest gain,

Never mind;

Honor is not bought and sold,

Character is more than gold,

These are yours—a wealth untold—

Never mind.

Does the night seem dark and long?

Never mind;

You can cheer it with a song,

Never mind;

Darkness always leads to dawn,

Night is but the gate of morn,

Out of griefs our joys are born—

Never mind.

Does the east wind rudely blow?

Never mind;

Does the north wind bring the snow?

Never mind.

'Twould be south, or 'twould be west,

If thy Father thought it best;

Face it, like the vane, and rest—

Never mind.

Is the future all unknown?

Never mind;

Thou shalt never be alone—

Never mind;

Turn above thy weeping eyes,

Heaven is watching through the skies,

Trust the love that never dies—

Never mind.—*The Catholic.*

OLIPHANT's visions do not commend themselves, at all, to me. I saw too much of too many similar ones in my travels through the States. But Elder Henry, I will frankly confess that you have chronicled in the *JUNE MANIFESTO*, a vision which has no difficulty for me, in which I read with great interest, and for which I thank you. It is the vision of Elder J. G. Russell. Such men may tell me their visions and I will accept them and wish that I might be favored as they. Those who have well done their work, as I know the good Elder has done his, such visions are true; such are the products of true religion, the fruits of it. And oh, who could wish for a happier end, to be able to feel as the dear Elder Russell feels, with the great future close before him.—His end here, his beginning there.—J. H. H.

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[Contributed by Harriet Shepard.]

TRUSTING GOD.

CHRISTIANS might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one mercy after another: but as one is removed, he has come in and filled up its place. Now when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this.—*Dr. Payson.*

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Serenity of spirit comes from consciousness of right doing. *M. J. A.*

## THE MANIFESTO. SEPTEMBER, 1888.

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## Editorial.

### CONFESSION.

THERE must be more or less efficacy in an honest confession or the followers of Jesus would not have made it a subject of so much importance. So long as men trespass against the law of God, or against their fellow men, so long will there be need for confession of these faults. It is quite to the point that the apostle James says, "Confess your faults one to another, and pray for one another."

Some people talk very loud about confessing to God, whom they never knew, while they hesitate to make confession before a gospel brother. The entering into the secrecy of the closet would lose much of its value, if a listener was known to stand at the door.

We well agree with the apostle, that confession and prayer are so closely conjoined that the one would seem quite unfinished without the other, as in humble, penitent confession we walk with God. And as "every knee shall bow, and ev-

ery tongue confess." to God, it is wisdom to approach that pure spirit so near as we are able, and unburden the mind before the greater light, in the presence of a witness.

Nothing will cure a fault so thoroughly as to make it a subject of confession to those before whom it was committed. Mother Ann Lee taught that the first step in obedience to spiritual light, was an honest confession of our sins to God, before a witness. The benefit to be derived from this form of active repentance has been well understood by those who have accepted a religious life. To some extent, it has been carefully guarded from age to age, till it reached the time when men were taught to "Do unto others what ye would that they should do unto you." In this, the confession of our faults, one to another, became a Christian obligation, and no less, the praying of one for another.

It is a matter of great importance that we take the first step in the gospel work aright, or we may fail to be successful in those which are to follow. According to the word of the New Testament, John the Baptist had his followers confess their sins at the time of their baptism, and this agrees in full with Acts, xix., 18, when the people who would be Christians, confessed their sins and showed their deeds.

An unconfessed Christian must be quite like the wicked city as seen by the Revelator:—"The hold of every foul spirit and a cage of every unclean bird." Rev. xviii., 2.

In our gospel order, the confession of sin has been accepted as a revelation from the spirit of God, and those who were appointed as witnesses sought to impress this fact upon those who availed

themselves of the privilege, that every confession must be made to God.

The testimony of Jesus bears upon this point as he says, "There is nothing covered that shall not be revealed: neither hid that shall not be known."

Whatever is revealed must be brought to the light, and the followers of Christ are the light of the world. To those who receive the gospel testimony, as in the advent of Jesus, an honest confession of all sin before God, is the "door of hope" for salvation.

### Sanitary.

#### ONE OF THE KINGS OF ISRAEL GOT SICK.

DANIEL FRASER.

At present, in all the leading departments of life, the tendency is to diverge from the line of "right living, and of right doing." We read of the heathenism of the past, and also of a people "not numbered with the nations." Whether the heathenism of today, in some of its aspects is not of a darker hue, more insidious and corrupting, than any preceding may be a matter of consideration.

The outcome of heathenism, results in a long list of bodily, and social ailments. The outcome of obedience to the laws of God hygienic and moral are in an opposite direction. The many and varied troubles of outside life furnish scenes not pleasant to think of. Inasmuch as we enjoy freedom, are separated from their social maladies, we are saved from their industrial judgments. In this respect, we are not numbered with the nations. In bodily ailments why should we be numbered with them?

The long and lengthening list of bodily diseases to which the subjects of modern civilization are heirs, is evidence that God is not in their way of living. Generally, the subjects of disease instead of turning to God, heap to themselves many M. Ds.

Even as God is in his Order for protection and salvation from sin, in that Order, there must needs be protection from disease, the fruit of sin.

In the fulness of our gospel there will be an ever-abiding of the presence of God, and an absence of that tending to destroy or to hurt. No greater evidence of the absence of his presence can be presented than is manifested in seeking God where He is not to be found. A corresponding loss is manifested in ransacking the bowels and surface of the earth for a universal cure-all; for a constitutional remedy! There is no such remedy. But there is indeed within us an inherent constitutional power, endowed with ability to maintain in health every one of us from infancy to old age, if not abused. This beneficent power, even when sinned against, is ever ready to restore us to health, to mend injuries and to respond to every effort of "right living." It is written, "God is not far from any one." This is also true in regard to our material bodies.

The king of Israel instead of going back to God in confession and repentance, in the fitness of Jewish law, went to men. When we come home to the simplicity of the truth with our bodily ills, as we are taught to do with spiritual transgressions, we shall be saved in a goodly degree from men-made M. Ds. and from their drugs.

There is something out of place when a Believer presents himself or herself be-

fore a doctor of the world. It is a remarkable fact, that the attitude of all medical men to their patients is, "You are sinners." And the attitude of a patient to these men is, "I am a sinner." Seeing these M. Ds. do not themselves obey the "law of right living," dietetically, they are out of place in assuming to sit in judgment, they being themselves unjustified sinners.

Again they are out of place in prescribing for Believers, because they have been trained to prescribe for those who are the subjects of great vital expenditures; hence they are ever ready to advise the use of stimulating foods altogether unsuitable for those who live a life of purity. On this point we need to take heed. First, we do not require such a fulness of nutriment as generative men and women do. Second, the nutriment taken by us, should not be stimulating, more particularly so, for young people.

*Mt. Lebanon, N. Y.*

#### THE VOICES.

THE Sunshine says: "Let me shine in at your windows, clear across every room. I warm the earth, make the grass grow, open the flowers, ripen the fruit and shine into all the dark crevices I can purify them and make glad all the land and every living creature.

I pray you good people, do not darken your windows with heavy curtains, down all the time so I can't come in to cheer you up and make you healthy and strong. I'll not hurt your carpets, even if I do fade the colors a little, your bodies and minds are of far more value than the carpets, and I know you need me."

"I want to come in too," says the Air. "Don't keep your windows shut all the time, I pray you, and breathe the same air over

and over when there is plenty of fresh, life-giving air out doors. I am very cold sometimes, but you need me just the same, summer and winter. By using me your lungs purify your blood, and pure blood keeps you well. Do not dress your body so tightly that I cannot come into your lungs, for then you lose just so much life. Above all, do not shut me out of your rooms when you are asleep, for that is the time when you need me most. While asleep you renew all your strength if you breathe fresh, pure air. If not your slumber will be stupid and sluggish instead of refreshing. Your blood will be more impure when you arise than when you retired because you breathed the same air over again. Do not breathe hot air, either, because it weakens the walls of the blood-cells in your lungs, and in fact your whole body, making you very sensitive to cold air when exposed to it."

Pure water says, "Drink me when you drink anything. Don't even drink me if I am not free from all impurities. Nothing will make you more liable to long sickness than using impure water. The vital organs will rebel at the presence of such filth within their midst and make the effort to expel the impurities. I am for the purpose of cleansing and purifying your body within and without."

Liquor says, "If you drink me, the vital organs of your body and the whole nervous system will fight their best to expel the poisonous draught. Don't taste me, for there will be continual war if you form the habit of it, until there is destruction of the body. I destroy more lives than the sword."

Tobacco says, "I am an enemy, too, but a sly one. The vital organs of the body resist me just as much, but in a more quiet way, and the diseases I cause are not so plain to be seen. I do not destroy health and life so quickly, but just as surely."

Coffee says, "I am a better drink than liquor but the nerves are a little excited over my presence in their midst, and if taken strong and steadily, I soon get to be master for they cannot do without me, but I store up impurities all the time in the system."

Tea says, "I whip up the nerves to greater activity and am regarded as a friend by the

people because I make them feel good and help them to do more work when they are already tired. But the vital organs must regard me as an enemy, too, because soon after there is a depression of feeling and a nervousness that nothing but more tea will soothe. Many old tea drinkers have very severe headaches, showing the nerves have been greatly irritated."

Pure food says, "Use me. I will nourish your body without unduly exciting the nerves."

Fruit says, "I have gathered the rays of sunshine, the drops of dew and all the good there is in air and earth. My juices will allay thirst and sharpen appetite. You can use me without any waste of force."

The grains say, "I have garnered from the earth all elements necessary to nourish the body. Do not fail to count me first and last in your daily diet."

Vegetables say, "You can use most of us with profit. Select from our varied store the best."

The human body says, "Add to these rest and exercise when needed and nature will cheer all with health."—*The Journal of Hygieio-Therapy*.

#### TESTIMONY AGAINST THE USE OF TOBACCO.

We are glad to note the growing sentiment against the use of tobacco, especially by professing Christians. The writer of this note has recently heard the use of tobacco by ministers condemned in the strongest terms. One man said if he had a pastor who was addicted to its use he would give him to understand that he was never to use it about his house, and that he never wanted his boys to see him using it. Another went even further and said he would not listen to a minister preach who used tobacco. He said he could not receive the pure sweet truth of God coming through such a filthy channel. Appropos of all this is the suggestive testimony of the noted New York missionary, the late Jerry McAuley. He says: "And here let me say a word about tobacco. I consider it a great stumbling-block in any Christian's life; but when a man has had an appetite for

liquor and is trying to keep from drinking, the use of tobacco is positively fatal. It will surely bring him back to his cups. \* \* \* I was led at last, by the grace of God, to do the clean thing—to give up every sinful habit, and from that time Jesus has kept me."—*Religious Telescope*.

#### WOMAN VOTING.

F. W. EVANS.

THE *Tribune* says "women do not want to vote, and therefore the woman suffrage bill should not pass." What right, except that of power, have men to prevent woman voting? Is it not as much the right of women to decide who shall and who shall not vote as of men? If man arrogates to himself the decision it proves his egotism and ignorance of first principles, not his right. The present race of fishes in the Mammoth cave do not want the sunshine. They have no eyes. Unroof the cave and let in the sunshine; it will create eyes in the next generation of fishes. Pass the woman suffrage bill and women will soon see the duty and beauty of voting. Why does not the *Tribune* apply the same logic to non-voting women that it used to apply to the slave who did not want freedom, but hugged the chain that bound him? The inalienable rights of freedom and voting do not depend upon the will or the choice of the slave or the non-voting woman. Like life itself they inhere, as duties in human nature. Suicide is an indictable offence. "Who would be free, himself must strike the blow." The slave who spurns emancipation and the non-voting man or woman of the world, class themselves with infants and idiots whom the state should care for until the child is of age, and the man or woman becomes sane. If doctors would take enough of their own drugs it would soon stop their insane efforts to deprive citizens—free Americans—of the right to medicate either themselves or their friends.

Let us all do as we would be done by. Let woman vote and every man and woman be their own physician.

Be severe with yourself.

## THE REVISED NEW TESTAMENT.

AFTER the immense labor and profound scholarship brought to the test, it was expected that the revised New Testament would take the place of the old, and become the standard authority. It was presumable that the most ardent believer well knew that there were errors in the King James' version, and would gladly have such errors eliminated. Such presumption has not been warranted by the facts. Really, if there are errors, the believer does not wish to admit that there are. He prefers, like a young ostrich, to hide his head in the sand, and not be blinded by the light. In that condition he refuses to believe that there is any other light than that which filters through the sand which covers his closed eyelids.

Those who expected so much from the new version did not take into consideration that the value of the Bible depended on its infallibility, and after many generations had received every word and letter as divine authority, and held that eternal salvation depended on belief in every text. Now to have that belief shaken by a new translation, by which passages considered of vital import are changed or omitted, is like the destruction of the Bible itself. If the old is not correct, what assurance have we that the new is more perfect scholarship? Was not the old surrounded by a halo of scholarship at its birth? If it depends on scholarship, and scholarship improves, how soon before still another new version will be required?

True, in a certain way the new version has been approved by the Unitarians, because a certain strong passage favorable to Trinitarianism was omitted; by the liberal-minded ministers, because "hell" is euphonized into "hades," and thus the repugnant doctrines of hellfire and eternal punishment cast overboard. Henry Ward Beecher pronounced it "a first rate affair," and many other advanced thinkers in the ranks of Orthodoxy agree with him. But Talmadge said "it was already dead" before it was well published, and Spurgeon thinks the old the best, and nowhere, not in a church in all this country has the new taken the place of the old. The version is dropped dead—it is not wanted. The Bi-

ble as it is, is sufficient, and to admit a better version is to overthrow its authority, and shake the old faith to its foundation.

But the destructive work is done and casting aside the revision will not make the water flow back to its source. The whole world now knows that a great number of eminent scholars regard the translation of the Bible, which has been for centuries believed perfect to the letter, as very imperfect, as misleading, and removed texts which have been the root of dogmas held of vital import. Whatever the final conclusion of the laity, they know that there is disagreement among the doctors, and infallible authority admits of no disagreement. The support of the doctrines of hell and the trinity are taken away, and the worship of the Bible as a holy, inspired and infallible book, cannot long be maintained. Instead of blind worship, there will come rational study in parallel line with the literature of other races of mankind.—*Hudson Tuttle in N. P. J.*

## PAUL OR CHRIST?

LILLIE E. BARR.

"I SUFFER not that any woman teach,  
Or bear the message of the Lord's good-will.  
Let her keep silence, she hath no call to preach,  
'Tis hers to learn and modestly sit still,"  
Thus the Apostle. Yet the risen Lord,  
Waiting beside the newly broken tomb,  
For messenger to send with his first word  
Unto the Church within that upper room,  
Chose but a woman with a loving heart  
Oh! fair her feet with these glad tidings shod  
"I am arisen, and I now depart  
And go unto our Father and our God."  
Did Christ make some mistake that first by her  
The truth and light of Resurrection shone?  
He, Mary chose to be his messenger,  
Would Paul have sent St. Peter, or St. John?—  
*Selected.*

## AGAINST OATHS.

SIR JOHN MILLER, an English Judge, is quoted in a recent paper, as follows: "Profoundly convinced by a long judicial experience of the general worthlessness of oaths, especially in cases where their falsity cannot be tested by cross examination, or be crimi-



nally punished, I have become an advocate for the abolition of oaths as the test of truth; but I would retain the punishment for false declarations wherever at present the law prescribes a penalty for a 'false oath.' An honest man's testimony will not be made more true under the sanction of an oath, and a dishonest man will only be affected by the dread of temporal punishment."—*Messenger of Peace.*

## Juvenile.

### ACROSTIC.

THOU hast put gladness in my heart. Psa. iv., 7.  
Give ear to my words, O Lord, consider my meditation. Psa. v., 1.  
COMMIT thy way unto the Lord; trust also in him, and he shall bring it to pass. Isa. xxxviii., 5.  
My voice shalt thou hear in the morning, O Lord. Psa. v., 3.  
O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart. Psa. xxxvi., 10.  
Lord THOU hast heard the desire of the humble, thou wilt prepare their heart. Psa. x., 17.  
O Lord MY God, in thee do I put my trust. Psa. vii., 1.  
Many O LORD my God, are thy wonderful works which thou hast done and thy thoughts which are to us-ward. Psa. xl., 5.  
The Lord hath heard my supplication, the Lord will receive my prayer. Psa. vi., 9.  
Hear me when I call, O God, of my righteousness. Psa. iv., 1.  
Lead me, O LORD, in thy righteousness, make thy way straight before my face. Psa. v., 8.  
Salvation belongeth unto the Lord, thy blessing is upon thy people. Psa. iii., 8.  
We will rejoice in thy salvation and in the name of our God we will set up our banners. Psa. xx., 5.  
Remember O Lord, thy tender mercies and thy loving-kindnesses. Psa. xlv., 6.  
Lord I have loved the habitation of thy house, and the place where thine honor dwelleth. Psa. xvi., 8.

### LITTLE BY LITTLE.

LITTLE by little the time goes by,—  
Short if you sing through it, long if you sigh;  
Little by little,—an hour, a day,  
Gone with the years that have vanished away:  
Little by little the race is run,  
Trouble and waiting and toil are done!

Little by little the skies grow clear;  
Little by little the sun comes near;  
Little by little the days smile out  
Gladder and brighter on pain and doubt;  
Little by little the seed we sow  
Into a beautiful yield will grow.

Little by little the world grows strong,  
Fighting the battle of right and wrong;  
Little by little the wrong gives way,—  
Little by little the right has away,  
Little by little all longing souls  
Struggle up nearer the shining goals.

Little by little the good in men  
Blossoms to beauty, for human ken;  
Little by little the angels see  
Prophecies better of good to be;  
Little by little the God of all  
Lifts the world nearer the pleading call.—  
*Church Union.*

### ACROSTIC.

#### From Hebrews.

JESUS Christ the same yesterday, to-day and forever. xiii., 8.  
OF whom we have many things to say. v., 11.  
HE is able to succor them that are tempted. ii., 18.  
NEither is there any creature that is not manifest in his sight. iv., 13.  
CAST not away therefore your confidence which hath great recompense of reward. x., 35.  
AND without all contradiction the less is blessed of the better. vii., 7.  
REmember them which have the rule over you who have spoken unto you the word of God. xiii., 7.  
SO that we may boldly say, the Lord is my helper. xiii., 6.  
OBEY them that have the rule over you, and submit yourselves. xiii., 17.  
NOW faith is the substance of things hoped for, the evidence of things not seen. xi., 1.  
DO good and to communicate forget not, for with such sacrifices God is well pleased. xiii., 16.  
AND make straight paths for your feet. xii., 13.  
LOOKING diligently lest any man fall of the grace of God. xii., 15.  
THROUGH faith we understand that the worlds were framed by the word of God. xi., 3.  
OUR God is a consuming fire. xii., 29.  
NOW of the things we have spoken this is the sum. viii., 1.

THE knowledge drawn from experience is of quite another kind from that which flows from speculation or discourse.

## Books and Papers.

**THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.** August. Contents. Benjamin Harrison; Levi P. Morton; Short hand, Stenography, Phonography; The African; A Budget of Papers on Phrenology; On Elocution; Cute Advertising; Allen G. Thurman; Sanitary Reform; Health Papers; What is Disease; Child Culture, etc., etc. Fowler and Wells Co., 175 Broadway, New York.

**HALL'S JOURNAL OF HEALTH.** August. Contents. Extremes in Healing; The History of Mind Cure; Opinions Differ; Fiendish Enterprise; A Georgia Wonder; Advice as to a Headache; Invisible Intelligences; Our Foes in the Air; Why we should Bathe; Live your Religion, etc., etc. Office 206 Broadway, N. Y.

**THE JOURNAL OF HYGIEO-THERAPY.** August. Contents. Human Perfection; Science Applied to Food etc; The Foundation Stone; What is Vaccination, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

**NORTH'S MUSICAL JOURNAL.** August. Contents. Death Plays the Violin; New York Letter; Baltimore Sengerfest; Local Musical Notes; Musical News; Band and Orchestra Notes; Reports of the M. T. N. A.; Report of the O. M. T. A.; A Brilliant Young Artist; Hints to Ballad Singers, etc., etc. F. A. North & Co., 1308 Chestnut St. Philadelphia, Pa.

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A HUNDRED years ago, in 1780, a strange darkness came suddenly at mid-day upon the State of Connecticut, and many thought the end of the world was come. The Speaker of the House of Assembly, then in session, was in his place, and when many desired to adjourn, he calmed the rising fears of the members with these words, "If this be the day of judgment, I desire that the Judge may find me at my post of duty. Let the candles be brought in, and the business proceed." May God help us to be at our posts always and to the end! So say I in 1888.—*A. M. G.*

[Contributed by Compositors.]

A WORD about the ethics of writing for the press. There is certainly some consideration due composers. They are not overpaid and every piece of poor manuscript makes a difference. An article written so villainously as to take twice as long to set it up as it ought to take, just doubles the work or divides the earnings. If this is not stark robbery, it is a form of imposition which touches it very closely. Write plainly, and use paper freely.—*Northwestern Christian Advocate.*

It is rumored at St. Petersburg that proceedings to ascertain whether Count Tolstoi is sane or insane are about to be begun. The Count's wife who does not sympathize with her husband's ideas, is quoted as saying that if he should carry out his contemplated purpose to follow literally Christ's command to *sell all that he had and give to the poor*, she would ask for an inquiry as to his sanity.—*Boston Journal.*

ACCUSTOM not yourself to speaking overmuch, and before you speak, consider; let not your tongue run before reason and judgment bid it go; if the heart doth not premeditate, the tongue must necessarily precipitate.

## Deaths.

William Heslop, at Watervliet, N. Y. Aug. 5, 1888. Age 69 yrs. 4 mo.

He united at Watervliet in 1877, and was a faithful and dear Brother, and we shall miss him.  
S. W. B.

Sarah Woodrow, at Center Family, Mt. Lebanon, N. Y. Aug. 6, 1888. Age 81 yrs. 2 mo. and 7 days.

She was an interested worker for the gospel cause, and a patient sufferer to the last.  
E. S.

James Goodwin at Mt. Lebanon, N. Y. Aug. 6, 1888. Age 63 yrs. and 5 mo.

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